

# CHRISTIAN INTELLIGENCER

## AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED"—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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### THE PREACHER.

#### A SERMON.

DELIVERED BEFORE THE FIRST UNIVERSALIST  
SOCIETY, IN WOBURN, (MASS.) ON THE  
FIRST SABBATH IN APRIL, 1829.

By O. A. Skinner.

TEXT. "I will show you mine opinion."  
Job, xxxii. 17.

Introductory to my labors with this people, I deem it not improper to state the sentiments I entertain upon the all important subject of religion, and the doctrines you may expect from me as your Pastor. A candid statement, and full development of my sentiments, will, I trust, be received by this society, as an evidence of my sincerity, rather than a desire to control the opinions and views of others.

Living, as we do, in this land of religious liberty—the birth-place of freedom—where the advocates of every creed are protected; freedom of thought encouraged, and piety respected—under a constitution, which defends the victims of despotic arrogance and superstitious phrenzy; secured to all the exalted privilege of holding whatever religious sentiment they deem sound and correct; and of modelling their faith according to the dictates of conscience, I feel justified in claiming the privilege of stating my 'opinion.' It is a privilege which I am willing to grant to all. Far be it from your servant to oppose the spirit of free and bold inquiry. It is perfectly congenial to the benevolent doctrine in which he believes; congenial to the feelings of his heart; and congenial to his hopes as a Christian. The age in which we live, is distinguished for thorough investigation of religious tenets.—Those ages of darkness and superstition, which forbade the indulgence of an inquiring spirit, we trust, have passed away, never to return.

The only apology that I can offer, or that is thought necessary, for the course I now pursue, is, that I desire my sentiments may be secured from misunderstanding and misapprehension. I have no wish to travel under false colors, or hold doctrines, which I am unwilling to promulgate to the world.

The better to present my sentiments at one general view, I shall treat this discourse in the following manner:

1st, Give you my 'opinion' of the Bible and its authenticity.

2d, Notice some of its leading doctrines.

3d, The relative duties of Pastor and People.

The Bible, I believe to be a revelation from God. I acknowledge it as the word of truth. I revere it as a sure directory in the mighty concern of faith and practice. Its origin is stamped on its sacred pages. It bears every mark of a divine original. The sublimity of its sentiments, the worth of its precepts, the purity of its style, and the clearness of its credentials, all attest that it is from God.

But we are not confined to the Bible itself, for proof of its divine origin. Historical testimony proves to a demonstration, its genuineness and authenticity. Those persons that lived cotemporary with the Hebrew writers, whose books they transcribed, knew by whom they were written, and having a certain knowledge of the author, and the year in which he lived, handed them down to their descendants, and these again to their's. Besides this, there were a number of small books extant, at the time the books of the Old Testament were written, which would render fraud impossible. To the truth of these books the Jews testified, becoming witnesses against themselves, therefore, their testimony is unexceptionable, and besides a particular tribe was consecrated, or the express purpose of preserving them.

Another thing should here be taken into consideration, the fact, that the Greek version of the Old Testament, generally called the Septuagint, was executed at Alexandria two hundred and eighty two years before the Christian era. This is evidence that amounts to absolute certainty that the Bible is true.

Will any dispute the possibility of a divine revelation? Will any deny that a being infinite in wisdom, power and goodness, is able to make a discovery of himself, in an extraordinary way, different from the discoveries made by themselves, or the more natural and ordinary use of their own powers? To be sure we are unable to explain in what manner ideas are impressed on the mind, or in what way they originate; but since we know it is effected in a multiplicity of ways, we may reasonably conclude, God is able to impart to us knowledge of his will; and if so, he can give assurance, that it proceeds from himself. And is there any thing improbable, believed that divine revelations were made? Have not the wisest philosophers acknowledged, that they stood in

need of a light superior to that of nature? And have they not expressed a hope, that God would, at some future period, give to man a revelation?

That the lessons of nature are not so sufficiently luminous and definite, as to supersede the necessity of any additional instruction, is evident from the condition of those nations, that have been left to its exclusive guidance. Egypt, once the seat of learning and science, with all her renowned philosophers and boasted wisdom, obtained not a knowledge of God, but sunk into the grossest idolatry, the most superstitious ceremonies, and the greatest depravity of morals and manners. 'Polytheism in all its senseless and various modifications' obtained the sanction of her philosophers, statesmen and poets. Athens, a city renowned for its valor, its strength, its beauty and science; the eloquence of whose orators is still heard; the light of whose splendid talents still shines; attained not a knowledge of the true God. She was enveloped in darkness and superstition, until the light of the glorious Gospel shone upon her. And till the character of the 'unknown God' was made known, she worshipped the sun and stars, the earth and air, and the meanest reptile that crawls upon the ground. Look, too, at the condition of the Pagan world. Does that teach us that nature is a sufficient guide? What are their prospects, compared with the prospects of religion? What is their light, compared with the light of the Gospel? By the wisdom of this world they know not God. Darkness covers the land, and gross darkness the people.—These facts teach us the necessity of a revelation. If, then, it was necessary, we must acknowledge, a Being infinitely wise and good, would make it.

This is my 'opinion' of the Bible and its authenticity. This is my 'opinion' of its value and worth. It is the only safe and unerring guide—the only light which leads to life. No book can be better authenticated. Its origin is incontestably avouched—its miracles are merciful and benevolent—its prophecies are confirmed by past as well as present fulfillment—its poetry is pure and natural—its precepts are such as human wisdom never framed for the instruction, perfection, and happiness of man. In the Bible, then, we can place implicit confidence.

II. This will lead me to notice, secondly, some of its leading doctrines.

Under this head, we shall see more fully, the riches and value of the Holy volume. Such is the nature of its doctrines, that they enkindle celestial sentiments and transports in the heart; engage the powers of the soul in the cause of virtue; point out the path to happiness; and calm the sorrows of the agonized bosom. It has a power which has overcome the powers of earth; a wisdom which confounds the wisdom of men; and an excellence which renders vain the excellence of all earthly things. It has a kindness which offers blessings to the thankless as well as the thankful—a benevolence which no ingratitude can weary—an affection which tames the ferocious and the barbarous—a love which conquers hatred—and a genius which restrains the wickedness of the human heart.

I. One leading doctrine of the Bible is, the exhibition it gives of the divine character. It reveals him as a Being possessed of every possible perfection. It teaches that all his attributes harmonize with love. It stamps on the heart a conviction of his goodness; and teaches that his mercy endureth from generation to generation; that his grace flows in free and perfect streams to the whole family of man; and that his will, his purposes and pleasure, are all benevolent. Its united testimony is, that God is good to all; that his tender mercies are over all his works; that he is love, and he that dwelleth in love dwelleth in God, and God in him. Among his distinguishing glories are the parental affections. Yes; and we are taught, that the relation which exists between God and the creature, is eternal and undivided. Such is the exhibition we have of the divine character in the Bible. From it we learn, that God is our Father, our everlasting Friend, and unchanging Benefactor.

I am not, however, insensible, that a very different character is ascribed to Deity; that he is represented as being angry with man; as hardly restraining his wrath for a few moments, from breaking in an endless storm upon the disobedient; as possessing no love for the unbelieving; and as designing their utter ruin, unless by painful mortifications, mental agonies and sufferings, they render him propitious and benevolent. But how, we ask, can God hate that which he once loved, or love that which he once hated? Is he not the Lord God, who changeth not; the same yesterday, today and forever? And did he not love man when he made him? Was he unkind, or unmerciful, when he placed him in the garden of Eden? Is not the gift of his Son conclusive evidence that he is the friend of man? If so, he can no more change than he can deny himself. Of course, until the earth shall roll his rapturous hosannas round, and all

are encircled in the rainbow of his mercy, he will remain the same. Yea; while his throne remains, the trump of love shall sound, and the hearts of the benighted shall respond, "God is love."

But it will be said, the Bible teaches, that God is a Being of wrath, anger, displeasure, vengeance, and jealousy. This is acknowledged. But these expressions can only be intended to signify those dispensations of Providence, which are termed afflictive—dispensations which in the government of mankind are useful and necessary. They proceed from the benevolence of Deity, are ordered in infinite wisdom, and will ultimately produce the most beneficial and happy results. Hence it is said, clouds and darkness are round about him: righteousness and judgement are the habitation of his throne. He maketh the clouds his chariot, and walketh on the wings of the wind. His way is in the sea; his path in the great waters; and his footsteps are not known. From these expressions, we are not to infer, that human passions, vindictive, irregular, and boisterous propensities belong to God, or have a place in the divine nature—in a Being infinitely holy, unchangeably good, perfectly wise, and necessarily happy. Such an idea would violate every sentiment of reason and justice, contradict every principle of nature and grace; envelope the attributes of Deity in an eternal gloom; prove that he is at war with himself; and unless perverted from their true and natural import, has no support or countenance from the Bible.

I must, therefore, believe that God, as exhibited in the scriptures, is possessed of every possible perfection, and that all his attributes harmonize with love. This sentiment I esteem of infinite worth; one, which for millions of worlds should not be erased from the records of truth. It is the foundation of all happiness; the sum of all hope, and all joy. To impeach the name of God, sully his glory, cast a stain upon his character, or tarnish his mercy, is to do an infinite wrong; a greater injury than to 'blot out the sun.' On God I can repose myself without fear—his arms have encircled, and his goodness has borne me, from the first moment of my existence, and his bounties have ever met my returning wants. From him I can expect no harm. To be sure, I view him to be just; but this justice can do me no wrong. If I am sinful and disobedient, it may inflict a punishment, but it will be for my reformation; of course it will be administered with mildness, and mixed with clemency. From such a being there is no good too vast for me to anticipate, for myself, and the family of man. In him I behold an inexhaustible fountain of strength, and purity for all. Touched by his love, my heart is filled with unmingled joy, and my soul is elevated with its whole energy to God, while its guiding faculty beholds in him a father, friend and benefactor. And by this kindling object, with all its affections and powers, it is called forth into action. Such, my friends, is the 'opinion' of your servant, concerning the Divine Being. Is he not worthy the homage of all hearts, the adoration of all souls, and the praises of all tongues? Is he not a Being in whom we can with safety confide, and on whom we can repose our dearest interests?

2. The next leading doctrine of the Bible, to which I invite your attention, is, that Jesus Christ is the Son of God.

I regard him as the desire of all nations; as the agent of the Most High; the brightness of his Father's glory; and the express image of the Eternal. I acknowledge him as a Teacher from the imperial court of heaven, divinely qualified to impart all the instruction we need, respecting ourselves, our fellow creatures, our Creator, our destination in time and in eternity. I regard him as the person foretold by the faithful prophets of the Lord; as the one who is to have dominion from sea to sea, from the river to the ends of the earth; as the one whose name is to continue as long as the sun; to whom all kings and nations shall bow; and for whose law, the isles shall wait. His kingdom, I believe, shall stand forever, break in pieces and consume all the kingdoms of this lower world; and his dominion shall include all nations, languages and tongues—in a word, I believe him to be the one, who came to seek and to save that which was lost.

To the doctrine of the trinity, I cannot subscribe—that I reject as error. To be sure, I believe that the Father and Son are one; but this oneness I understand to be a oneness in will and spirit, the same as the world will be one, when all are reconciled to God and made happy. That Christ is a being distinct from God, is evident from his preaching. He every where speaks of the Divine Being as his father, and declares that he was sent by him, proceeded from him, is dependent on him, and is at last to return to him. He most plainly distinguishes between God and himself. My father is greater than I. I can of mine own self do nothing. I came not to do mine own will, but the will of him who sent me. The same words were ever in the mouth of his disciples. God

anointed Jesus of Nazareth with the Holy Ghost and with power. The Father sent the Son to be the Saviour of the world. There is one God and one Mediator between God and men; the man Christ Jesus. He was made a little lower than the angels. He is the image of the invisible God, the first born of every creature, made like unto his brethren. Now, how can this language be reconciled with the idea, that the manifestation of Christ as God, was the primary object of Christianity?

But after all that can be said upon the doctrine of the trinity, it is acknowledged, even by its warmest advocates, to be a mystery. If this be the case, it belongs not to man, but to God. 'Secret things,' saith the scripture, 'belong to the Lord, and only such as are revealed belong to us.' But remember, there is no mystery in Christ's being the Son of God. It is founded on revelation, and is a plain truth. It is confirmed by reason. It rests on a solid basis, &c. is of the utmost importance to mankind. It is important, because it is not mysterious, and of course not calculated to weaken the faith of man in the Bible. For, once convince the world, that the Bible contains a mystery, and it must inevitably destroy their faith in its veracity. It is important too, because it is best calculated to promote true piety. The opposite sentiment teaches an infinite severity in the divine government—it teaches that the least transgression cannot be remitted without an infinite atonement, which represents God as enacting and enforcing laws, which like 'Draco's,' are written in blood. Now such a sentiment is by no means calculated to make mankind obedient and tender hearted—it is not calculated to fill the bosom with unmingled gratitude, and inspire the soul with love.—'We love God because he first loved us.' Divine goodness is the foundation of every grace, and the source of every virtue. For these reasons, I hold as a sacred and primitive principle, that there is one God, and one Lord Jesus Christ.

3. Love to God is a distinguishing doctrine of the Bible. This principle is the true end and happiness of our being. Man was made in the image of God, and for a union with his Creator. The infinite perfection of the Most High, is the only sufficient object and true resting place for the vast desires, and increasing capacities of the mind. And without this infinite foundation, every generous sentiment and noble feeling would wither and decay. Love is the strength and perfection of every virtue—it is the life and motive of grace in the soul. Self-government, without a deep sense of the omnipresence of Deity, would not extend beyond an outward show—Conscience, without the sanction of Heaven's justice, would be a weak director. And benevolence, unless nourished by the fountain, cannot flourish in this thankless and selfish world. Far be it from me then, to deny the reality of an internal, a vital, heartfelt love for God. It is the command of the great messenger of heaven, 'Thou shalt love the Lord with all thy soul.' It is the united exhortation of all his apostles: Beloved, let us love the Lord. He that loveth has the spirit of the Eternal in his bosom; of course he can feel no spirit of hatred or revenge. He that has been brought to experience divine love, has been translated from the kingdom of darkness, into the kingdom of God's dear Son. He has been born from above, or of the spirit. The change that has taken place, is precisely as great as if he had been regenerated, or born again. He has become a new creature; he has put on the new man; and walks in newness of life. His motives are different; his heart is different, inasmuch that it has become the depository of pure, consecrated, and generous feelings and emotions. And not until man experiences this love, can he enter the kingdom of heaven. This is the eternal and unalterable law of God. It is the law by which we live; the law by which we act, and the law by which we are rewarded. 'If we have not the spirit of Christ, we are none of his.'

By love to God, I do not mean a dread of hell, enthusiastic transports, high wrought emotions, and a shipwreck of the understanding; but I mean a moral sentiment, founded on a full understanding, veneration and esteem of his character. Do you ask for what we are to love God? I answer, for two reasons. First, because he is good, and does good; and second, because it is essential to our happiness. Look one moment at the character and conduct of God. See him sending his prophets, his messengers, and lastly his son, to teach us the way of life and salvation, and to show us the Father. Cold indeed must be that heart, which does not find every pure and generous sentiment, and every consecrated affection, gathering around the contemplation of God. Who can think of his love, a love so great, full and free that it caused him to send his only begotten son, on an errand of mercy to our darkened world, to impart to us those helps and instructions, without which we should be poor, and blind, and comfortless; and those

bright hopes which will live beyond the grave,—and not feel his heart kindle within him attracted to the contemplation, by a feeling of reverent fondness!

But we are not only to love God on account of what he is, but because it is essential to our happiness. Only as we possess this principle are we happy.—True felicity consists in the full exercise and development of our faculties. And of these, the most pleasing is the faculty of loving. Sentiments of kindness and benevolence are such as constitute a resemblance to the divine character. And where, without these could we be placed to find happiness? Friends would be the worst tormentors; and solitude as dark and dreary, as the prison of hades.

For an evidence that we possess this love, let us rest on nothing short of an ardent love for the brethren. By this sacred rule, let us test our sincerity. Let us inquire whether we keep the commands of God, whether we love our enemies, and bless them that curse us? Do we visit the widow and the orphan, and keep ourselves unspotted from the world? Let us ask our own hearts, if we are willing to extend to all the hand of christian fellowship and brotherly love? Have you any regard for the divine command, or for your own happiness—yield obedience to the doctrine of love to God.

4. Punishment is the next distinguishing doctrine, to which I invite your attention. The word punishment is synonymous with chastisement and correction. Of course, it must be disciplinary and emendatory.—Therefore all punishment must be inflicted on purely paternal principles. To suppose God punishes from the principle of revenge, is to suppose him worse than a Nero. Indeed, inflicted from this principle, it could in no sense partake the nature of punishment, for in this case it can only have reference to past offences, it would be retrospective; whereas punishment is prospective; it looks for the future good of the punished. Punishment then cannot suppose the salvation of the sinner, but is one of the means by which it is effected. Hence it is said, "Zion shall be redeemed with judgement, and her converts with righteousness."

The doctrine of endless misery, I reject, as being the relic of a system, which had its origin in the days of popish darkness, and heathenish superstition. From it I can see no good to be derived, but an infinite evil. It teaches the horrible sentiment that a great portion of mankind, will be cast by an angry God, into tortures unutterable by the human tongue, where they will be destined to spend an eternity in shrieks of anguish!! It declares that they will call in vain for mercy, that their cries will never reach the ear, or touch the heart of their Creator!!! My friends, I appeal to your good sense; I appeal to the sympathies of your nature, and to your feelings and hopes as Christians; is not this sentiment enough to break every heart, that is not stone? Is it not enough to wrap the universe in an eternal gloom? It cannot be necessary to establish and vindicate the divine government, for that can be better effected, by a limited disciplinary punishment; it cannot be necessary to perfect the felicity of the saint, for there is more rejoicing in the kingdom of heaven, over one sinner that repenteth than over ninety and nine just persons that need no repentance. We acknowledge that man is a sinner, not, however, by nature, but by practice, and we contend that he will receive a just punishment. But I cannot believe that a just punishment is endless, because that is opposed to the character of God, to personal justice, and the great design of christianity. But a limited punishment, I believe is just, reasonable and certain, inflicted not for the pleasure of God, but for the good of man. Hence it is said, 'God chastens for our good, that we may be partakers of his holiness.' Again, 'every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire.' From this we learn, that punishment will be continued no longer than obstinacy and unreconciliation remain. And thus, both the threatenings and the promises of the Bible, will be fulfilled.

5. The last distinguishing doctrine I will notice, is that of the final holiness and happiness of the vast family of man. This is closely connected with all the other doctrines we have considered. And this I esteem of infinite worth. Indeed, I believe it is the grand pivot, on which the whole system of salvation must turn. Of nothing am I more fully persuaded, than that mankind must all be at last, one in heaven, or one in hell. The ties that bind heart to heart, will not permit a separation, and leave one part miserable and the other happy. Here our eyes stream with sorrow, and our hearts yearn with tenderness, when we behold our friends in torment; what then must be our feelings,



when we become more like our Creator, when our hearts are filled with divine love, if we see them cast off, where hope can never come? Would not the thought, that our friends were in misery, banish all felicity, and be a dart that would inflict an immortal pain? But my friends, I have no such dreadful anticipation. To me the evidence is satisfactory, that 'God is the Saviour of all men,' that the seed of the woman shall bruise the serpent's head, and that 'the ransomed of the Lord (who gave himself a ransom for all,) shall return and come to Zion, with songs and everlasting joy on their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away;' and Jesus the Lamb, the Saviour, shall 'see of the travail of his soul and be satisfied.'

Hearken one moment, to the language of our Redeemer: 'Father the hour is come; glorify thy son, that thy son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.' Here you will see, all things were given into the hands of Christ, and for this important purpose, that he might give them eternal life, make them holy and happy. Hence it is said, death the last enemy shall be destroyed; all shall be made alive in Christ; all shall bear the image of the heavenly; and all shall know the Lord, from the least even unto the greatest. O, how luminous is the divine testimony on the great important subject of the final condition of man! a subject in which is contained the eternal interests of the world.

By the united testimony of inspiration, we learn that in the dispensation of the fullness of times, all shall be redeemed from sin; all shall be clothed in immortality and incorruptibility; and the glory of God, reflected in the face of the lovely Jesus, shall be responded by every creature in heaven, on the earth, under the earth, and such as are in the sea, and all that in them are, redeemed from death, to participate in a glorious immortality; and God himself shall be all in all.

I have now given my opinion of the Bible, and its doctrines. I receive it as the word of God, and the truth of heaven. Let us all admire its beauty, revere its doctrine, and as far as in us lies, practise its sacred precepts.

III—I come now to consider the relative duties of Pastor and people.

From what has been said, upon the leading doctrines of the scriptures, it will be seen, that I shall not devote my whole time to vindicate the distinguishing point of our sentiment. Let it not be inferred from this remark, that I do not view it important. I do; I esteem it of unspeakable worth, of infinite value. It promotes peace on earth, and good will toward man; it reclaims from sin and folly; pours the balm of consolation into the bleeding heart and imparts immortal joys to the humble followers of Jesus. But still there are other doctrines, closely however connected with this, to which I shall invite your attention. I shall, also endeavor to illustrate and enforce our duty to each other, to our neighbors, to all men, and to our Creator. No doctrine is valuable, only as it makes mankind virtuous and happy. I shall, therefore, insist on practical inferences, drawn from our most holy faith, as well as seek to convince you of its noble truths, and inspire you with its spirits and exalted hopes.

In addition to my duties in the sanctuary, I shall with your permission, visit you at your homes, as time and opportunity will permit, that I may surround with you the family altar, mitigate your sorrows, and promote your joys by so doing. I shall be enabled to learn your feelings upon the things of the Kingdom, become acquainted with the state of your minds, and thereby be enabled to adapt my public administrations to your wants. Should you be bowed down with sorrow, by affliction's heavy hand, or should you be laid upon the bed of sickness, or be called to mourn the loss of your friends, you shall ever find me ready to give soothing instructions and balm comforts. Yes; in the chamber of sickness, and in the house of mourning, I will point to the hopes of heaven.

And while I thus endeavor to perform the several important duties that devolve upon me, I trust this society will not forget my youth and inexperience, and that I need your prayers and advice. My hands must be strengthened and my heart encouraged, by finding you ever ready to second my endeavors in the cause of Christ, and by your presence in the house of worship. Nothing but your cooperation will give efficiency to my labors. Let us, then, be of one mind, and strive together for the faith of the Gospel. We cannot prosper unless there is a union. 'United we shall stand, but divided we shall fall.' Let us guard, strictly guard, against all jars of discord. *Unanimity* is indispensably necessary to our welfare and prosperity. It is the grand principle of cohesion, which alone can give strength, firmness, and stability to the whole. It is the keystone, which will keep us compact, and strengthen us. It is the only chain that can bind us together. Let us, therefore, be perfectly joined together in the same mind and judgment, and kindly affectioned one to another.

Brethren, need I inform you, that I feel deeply interested in the cause of the Redeemer, and in the prosperity of Zion, and in the welfare and happiness of all around me? It was to increase my usefulness that I entered into an engagement with this society. I have left behind the friends

that are faithful and near—friends with whom I commenced my labors in the vineyard of the Redeemer, and of whose Christian affection, kindness and generosity I have richly shared. Time, nor distance, nor other associations will obliterate from my heart, the sentiment of love, gratitude and attachment. But they will continue to warm my bosom, until my head shall blossom for the grave, or my eyes are closed in death. I now cast myself upon your kindness and benevolence.

Fathers, whose heads are whitened by the frost of many a winter, I appeal to your humanity. I look to you for aid and direction. Should my conduct and conversation be such, as to merit your disapprobation, or should I err in the performance of my duties, give me the fruit of your experience, in the language of parental kindness and Christian affection, and I will profit by it. And in whatever I may be so unfortunate as to err, you shall ever find me willing to amend.

Let us, then, on each returning Sabbath, the day for devotion and rest—come to the house of the Lord, and pay our vows to the Most High. Let us come and take sweet counsel together; hold communion with God; and learn of him who was meek and lowly in heart. Let us come and taste the forgiving mercy of Jehovah; offer the sacrifice of thanksgiving; renew our covenant obligations; unite our voices in praise and our hearts in supplication; breathe the sigh of penitence, and the ascription of gratitude; and receive the divine energy of eternal and infinite love.

Parents and Guardians, of you I have a request to make. It is that you bring your children, and those under your care, to the house of worship, that their minds may be enriched by the grace of the Gospel, polished by the precepts of Jesus, that the sentiments of benevolence may be engraven on their hearts.

Finally let us all endeavor to maintain good works; be strict in the observance of all the duties of religion; and exhibit in our lives and conversation, the triumphant nature of the glorious doctrine we profess. And may the God of love and peace be with and bless us.

#### THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, MAY 29.

#### TRUST IN GOD.

There are times in the life of every person, when he sees, and is made to feel, too, the vanity of all earthly dependence,—when he discovers the necessity of a trust in a Power more than human; and at such times the value of a trust in an invisible but omnipotent Being is acknowledged. It is calculated to enable us, travellers as we are on the ocean of life, to ride out the terrific storms that overtake us; it is calculated to fix our hopes and to gain our love on heaven; it is calculated to render us resigned in times of adversity, and to check presumption in seasons of prosperity; it is calculated to lead us to 'the rock whence we were hewn,'—to induce us to adore and obey Him 'in whose hands our times are,' and to sustain our anxious souls in the trying hour when we are called to resign life and all its enjoyments. Under the influence of a rational trust in God as 'the Father of our spirits'—our everlasting Friend and Saviour—the eternal world is be- held with joy, and gratitude, and gladness;—with joy, because of its own unobscured glory;—with gratitude, because we realize how great is the gift, and how dependent we are upon an eternal Benefactor for it;—with gladness, because we feel satisfied that the change, though it conveys us forever from the shores of time, does but remove us from all its trials and griefs, and introduces us to the heavenly fields of everlasting delight, where friends re-unite with friends, and death no more can come. Who then will say that a trust in God is not needful—is not important? Who would refuse the rich consolations which it brings?

#### A REASON FOR HEARING.

'But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that every where it is spoken against.' What! did these Jews—the embittered enemies of Paul and the religion he advocated, wish to hear him declare his sentiment because they were every where spoken against? As bigoted as were the intolerant Pharisees of old, they were not so great bigots as some in our day, who, if a sentiment is extensively spoken against, consider this circumstance as a very substantial reason why they should not hear it defended. If a thing is popular, it will do to hear it; but if the general voice of the times is against it, it will by no means answer to listen to it, even for a moment. We have some persons of very singular consciences—consciencies that make it a duty to run after, support and applaud whatever is popular, but consciencies which would make it an offence to 'good society' and a sin against heaven to listen to a preacher whose sentiments are 'every where spoken against;' or, in other words, that is not of the most popular communion. We wish the orthodox of modern times were even as liberal as the illiberal orthodox of the first century. There would then be some more free inquiry, and consequently, a little more truth and charity among them.

#### DR. MORSE.

The Trumpet says, that 'the late Dr. Morse, of Charleston, well known as an author of Geographies, and as the persevering opponent of Unitarians in New-England, on a particular occasion lamented that there was no established religion in the United States, and expressed the hope, that sometime there might be an establishment in this country, similar to the Kirk, in Scotland.'

To show Dr. M.'s hostility to Unitarians, and his strong desire to get every place of power and influence into the hands of the Congregational Calvinists, we will mention what has been stated to us as a fact.—During a state of high political excitement some years ago, when parties ran nearly equal in Massachusetts, and when strong efforts were making to elect a repub-

lican governor, &c., Dr. Morse, a federalist, called on one of the most distinguished and influential republican members of the Legislature, who has since had the first honors of the people, and seriously proposed to him, that if the republican party, in case they could get into power, would agree to give the orthodox the control of Cambridge College, he would agree that the orthodox at the then pending election would give to the republican candidates votes enough to insure their election. Willing thus to sacrifice political principle, or to practice 'bargain and corruption,' in order to put one religious sect out of Cambridge College and obtain the control of it for themselves. The proposition, to the lasting credit of the republican gentleman, was indignantly rejected.

The following is too good to be lost. Passages from European writers, on theological subjects, occasionally meet our eye, that cannot be excelled in truth or beauty. Let the religious world conduct upon the maxim, that no acts can be acceptable to a Being of perfect wisdom and goodness but such as serve to increase the happiness of sensitive beings, and religion would recommend itself to every heart by the practical excellency of its professors. Quarrels and persecutions for religion's sake, would then be found to arise in causes really opposed to religion. When religion is made to consist in any thing but *being good*, it is miserably degraded—it is shockingly abused.

#### RELIGION.

There is a stage in the progress of civilization, at which religion forms the principal figure in the picture of society, and appears the grand agent in shaping the business of human life. The stage of civilization, at which this remarkable phenomenon appears, is neither the lowest of all, nor the highest, by any means. It is rather one of the stages which immediately follows, and is very near the lowest. It is not the lowest of all, because, in that situation, the business of providing the means of subsistence is so laborious and distressing, as to occupy the mind entirely, and leave little room for any other thought; and, leaving no man any thing to give to a priest, to create a motive to no man for becoming a priest. On the other hand, the mere ritual of religion never spreads itself far over the field of thought and action at a stage of any great mental improvement; because, in proportion as the human mind improves, its notions of the attributes of God are elevated; and elevated notions of the great object of religion are altogether inconsistent with the tyranny of its formal observances. Whenever the Divine Being is distinctly conceived as a being of infinite wisdom and goodness, all frivolous acts performed as service to him are instantly discarded. They are immediately seen to be acts which none but a being of very limited wisdom and goodness can possibly approve. No acts can be supposed to be acceptable to a Being of perfect wisdom and goodness, but such as are conducive to some useful end; that is, to increase the happiness of sensitive beings. In proportion, therefore, as civilization advances and the human mind is improved, services to mankind come more and more to be regarded as the only services of religion; and beneficence and inward piety nearly all in all.

Edin. Review, No. 53.

#### FORGERY.

Every body, we suppose, knows it is a matter of history, that John Calvin was accessory to the burning of Michael Servetus for disbelieving in Calvin's creed. This fact is supported by writers at the time, by the records of the Geneva Council and by the express confessions of Calvin himself, all of which can be shown at any time. And it is a fact that no one, hitherto, at all acquainted with the subject, ever presumed to deny. What, then, shall we think of men, who, for the sake of rescuing their favorite from the just imputation of having been a murderer, will take it upon themselves to *forge* a letter, pretending that it was written by Calvin, to make him say he endeavored to prevent the burning of Servetus! But such conduct is in character with that of a certain notable revival preacher in New-York, who, a year or two since, forged a letter, blasphemously signing it 'Jesus Christ,' and contrived to communicate it in a mysterious manner to a company of young people assembled for the purpose of innocent amusement. In looking over, a few days ago, some of the religious papers received at this office, our eye caught the following, inserted in an obscure corner of a Calvinistic Journal, as if the editor wanted to print it, and yet knew it ought to be concealed. It is said to be copied from the 'Western Recorder,' an orthodox newspaper in the back part of the state of New-York.

'The following letter, which appears in the Magazine of the Dutch Reformed Church, is calculated, if genuine, [aye! if genuine.] to throw new [very new] light upon this subject. The letter is said to have been addressed in Latin, to Farel, on the night previous to the execution:—

'Dear Farel—I have just returned from the Council, where I used all my influence to have the punishment of Servetus commuted; but in vain. I am so much exhausted, that it will be impossible for me to attend him either to night or tomorrow. I commend the unhappy man, therefore, to thy unremitting care.

Thy brother

CALVIN.'

The above, no doubt, is all a gross forgery.

#### NEW MEETING-HOUSES.

The Universalist Society in Dexter have made arrangements for building this Summer, an house of worship. It is to be built in the gothic style, 48 feet in length, by 42 in breadth, with a singing gallery in front, and a steeple calculated for a bell. It is expected the house will be completed and dedicated in Autumn. We pray for the success of this laudable undertaking, and for the prosperity of the cause of truth in that section of our Lord's vineyard, under the pastoral care of our worthy Br. Frost.

A third Universalist Meeting house, for the use of the Third Universalist Society in Gloucester, Cape Ann, is about being erected in that intelligent town. It will be raised about the 4th of July next. There

are now two Universalists settled Ministers in Gloucester, over the two first societies, Rev. Mr. Jones, and Rev. Mr. Leonard.

§5—The Editor of the *Gospel Advocate*, is so very liberal, that while he is willing to fellowship Deists and Atheists, he is not willing that we or others should express a contrary inclination. Were he less liberal in his liberality, and less pugnacious withal, we should feel more confidence as to the utility of noticing him further.

We have received a printed discourse 'On the Parental character of God,' preached in Norridgewock in February last by Rev. SAMUEL BRIMELECOM, Pastor of the Unitarian Society in that town. The subject is one of the very first importance, and it is discussed with ability and candor highly creditable to the author. While we thank him for a copy of the discourse, we trust his willingness to be the instrument of doing as extensive good as possible, will allow us to present it, at some convenient time, to our numerous readers.

§7—We can perceive no necessary connexion between the complaint of 'B.' in the Belfast Journal, as to what we said about a curious advertisement in that paper, and the other subject which he has labored to lug into his article. However, he is at liberty, without notice from us, to bring before the public as many matters of a private or personal nature as he pleases,—we 'judge' that such is the common practice of little and jealous minds.

The Editor visited and preached in Bangor last Sabbath, where he was happy to find many valuable friends and a large congregation of respectable auditors. Our friends there have more strength than we were previously aware of. Union and independence amongst them are due to themselves, to the cause they profess, and must be productive of a good result. We say union 'amongst themselves;' for we cannot recommend to them to unite with any others, when their *subserviency* is made the condition of union. A word to the wise is sufficient.

The Maine Convention of Universalists will meet in Readfield, on Wednesday and Thursday, the 24th and 25th of next month.

#### ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

#### LETTER—NO. XI.

ON THE SUBJECT OF MR. BALFOUR'S VIEWS.

DEAR SIR AND BROTHER,—

It is a point upon which all christendom are united, that the bodies of mankind are to be raised from the dead. There are and have been exceptions, but it is generally admitted as a truth. Mr. Balfour takes it for granted that it is a truth, and upon it he builds his system as upon a firm foundation. And it is almost a wonder, that a man of his independence of mind, and untiring research, should not have examined carefully and critically, the foundation upon which he was about to build. But if the foundation be unsound, the superstructure which he has raised upon it must fall to the ground. The Jews believed in a resurrection, but it was a resurrection of the soul from *hades*, and its union with a new body. They did not believe in the resurrection of the material body, some of them believed the lower joint of the back bone to be indestructible, and that this contained the germ from whence the new body would spring, as from seed sown in the earth; but this is a mere notion, they abounded in such silly superstitions. The term resurrection, implied to them, salvation. The common belief was, that the souls of the righteous would be raised from *hades*, and united to new bodies, while the souls of the wicked, would remain there and suffer eternal punishment, as would also the souls of the heathen. But according to what St. Paul says, they did not consider their punishment endless. Acts xxiii. 15. 'And have hope in God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust.' And Mr. Balfour somewhere tells us, that they believed no Jew would ever suffer endless punishment. They might, however, not have been established in that faith in which Paul hoped and believed; but merely *allowed* it to be probable & possible, that the unjust would some time or other be delivered from punishment, and raised from *hades*. Perhaps they were in the same predicament with many of our unitarians, who are willing to *allow* the restoration of the wicked, but not willing to declare it, or express a positive faith in it. Paul, however, did not hesitate to declare his hope in that which the Pharisees merely allowed, viz. that there would be 'a resurrection of the dead, both of the just and of the unjust.' This one declaration of the apostle, is of inestimable value in determining what was his faith, for this alone is sufficient to prove that he believed in universal salvation, for resurrection always implied salvation to a Jew. And the New Testament has no where denied the truth of this sentiment, but on the contrary has confirmed it by never joining punishment with the resurrection in a single instance.

Now had the idea of a resurrection embraced a resurrection of the body, then a simple declaration of the resurrection of the dead, would have been sufficient to have implied also a resurrection of the body, without attaching the word body to the declaration of the resurrection of the dead. But as the word resurrection did not embrace the resurrection of the body to the mind of a Jew, no Jew could learn this doctrine by the use of this word.—Because the word resurrection, would not to his mind have stood for the idea

of a resurrection of the body. To have taught a Jew the doctrine of the resurrection of the body, it would have been necessary to attach the word body, to the word resurrection, which the New Testament never has done, and therefore no Jew could have learned the doctrine of the resurrection of the body from it.

To have taught the Jews the resurrection of the body, Jesus Christ should have said, 'Now that dead bodies are to be raised.' But as he did not, they could not learn from his words that the body was to be raised. Paul should have declared to them and also to the heathen, the resurrection of dead bodies through Jesus Christ; but as he did not, it was impossible that they should have learned this doctrine from him, for he says nothing about the resurrection of the body, to either. A resurrection of the dead, is frequently declared in the New Testament, but a resurrection of the body, never. And how can we account for this, otherwise than by supposing that they knew nothing of such a doctrine?

How this doctrine crept into the church, we know not, for they could not have learned it from the Bible. It must have crept in with other heathen notions. That it was originally a heathen notion, Mr. B. himself confesses, and that it took its rise not from revelation, but from the heathen in Arabia.

Was it confirmed by Revelation, however, we ought by no means to cast it aside, merely because it was once a heathen opinion. Neither if Revelation confirms the doctrine of the immortality of the soul, should we refuse it because the heathen believed it. Future existence was believed in, in 'the fragrant groves and learned shades of Dedan and Teman' in Egypt where Mr. B. says the doctrine of the immortality of the soul was *invented*, and also in Greece, Rome and Judea, but they all differed in the *mode*, although they agreed in the *fact*. The Christian religion confirms the *fact*, and tells us that future existence is as they believed, immortal.—But their ideas were low, and in a degree obscure—while those furnished by revelation are clear, distinct and sublime beyond comprehension. They believed that the dead existed employed in buffeting the angry billows of the wrath of gods, whose attributes were 'rage, revenge and lust,' or engaged in low pursuits, unworthy the ambition of immortal beings—while revelation informs us, that the one living and true God, whose nature is love, is their God; that they are his children; that they are as the angels of God and cannot die any more.

Yours, &c.

A. B.

[For the Christian Intelligencer.]

#### LETTER NO. I.

DEAR EDWIN:—The remembrance of those peaceful days we passed together in the happy moments of childhood, are often recalled to my mind amidst the cares of the present; when removed from the noise and bustle of society, they pass in review before the mental vision, and again unfold the events of other times.

Years have passed on with their usual velocity since we bade adieu to each other, in order to prepare for future usefulness in society; during which time an important change has taken place in my views respecting the doctrines which Christ and his apostles endeavored to inculcate. The doctrine of never ending misery was instilled into our youthful minds by our friends and teachers; 'it was the song that rocked the cradle of our infant years.' I have divested myself of those shackles of superstition; but you still retain them. It was with mingled sensations of pleasure and pain that I perused your epistle.

With pleasure, because it informed me of your good health, and of the uninterrupted felicity with which your days move on. With pain, for the reason of our differing so essentially on this point, and of your continuing an advocate for that doctrine, which represents God cruel and vindictive in consigning a greater part of his rational offspring to interminable woe. The very thought of *endless suffering*, is to me painful; it kills all new born joys, and binds in fetters of iron the finer feelings of the heart.

The sentiments contained in your epistle were a little tinged with the doctrine of natural depravity. This doctrine makes God the author of sin by force of a maxim well known to lawyers in the latin dress. 'Qui fecit per alium, facit per se.' He who instigates to an action performs the action himself. You acknowledge your liability to err in understanding the scriptures of divine truth, and you say in commenting upon them, 'you construe them differently from what was intended by the inspired penmen, it is an error of the head and not of the heart.' If then, you will keep your mind open to conviction, attentively hear both sides of the question, and earnestly seek for the truth as it is in Jesus, I doubt not but that you will lay aside your present opinions and candidly believe that Christ shall set of the travail of his soul, and be satisfied that every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father, and that all flesh shall see the salvation of God.

This is the only doctrine which all nations can ever unite in, and be joyful and happy; all partial schemes inspire them advocates with partiality—all cruel doctrines must be fostered and nourished in congenial bosoms. I value not a system



## THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MAY 29, 1829.

**Half tide Rock.** The Editor of the *Maine Patriot* expresses the hope that we will correct the error of a statement, said to have been first publicly made by us, in relation to an Order received by Maj. Grant from the Engineer Department requiring him to suspend all further operations as an Agent of the Government charged with the removal of the half tide rock. Such a correction we should make with great cheerfulness, and the more so as we are happy to learn that there has been an error, originating either in the misinterpretation of the order by Maj. Grant, or in the want of distinctness in the Order itself. But while we fulfil his hope, we must be permitted to request him, in equal fairness and friendship, to correct one or two errors he has committed in relation to us. He calls the report above mentioned a "fabrication"—having "no foundation in truth," and says we were the "first who gave publicity to the report." We are not sensible of having "fabricated" the report, since we received it very directly from the Agent himself, who understood the Order as it seems Agents of similar works in Massachusetts, New-York, Ohio, &c. also understood it; and though there may have been, when the Order is correctly interpreted, according to the explanation since made by the Chief Engineer, "no foundation in truth for the report," we can hardly believe that there need be any intimation of intentional falsehood on the part of the Agent or us on the subject. Besides, we were not "the first to give publicity to the report." We believe we were the last paper in the county which mentioned the subject. At least we saw the statement in two other neighboring prints a week before we inserted any thing about it, and no one mentioned it a later date than ourselves.

The Order seems to have been misunderstood by Maj. Grant, and others; and here the error originated. It was as follows. The reader can decide for himself whether there was any thing strange in its being understood as it was.

## "ENGINEER ORDER, No. 5."

ENGINEER DEPARTMENT,  
Washington, April 22, 1829.  
"Overseers or other persons, employed by the United States, on fortifications or other works, under the control of the Engineer Department, are prohibited from exercising any agency with regard to contracts with the United States; or the hire of laborers, employed on such works."

[Signed]  
"C. GRATIOT."  
B. Gen. Chief Engineer.  
Maj. Grant understood this to be a requirement for him to suspend operation in relation to his commission, and accordingly notified, as we understand, the person with whom he had virtually contracted for the removal of the rock, that he was not authorized to proceed any farther in the business. Since that time Gen. Gratiot has published an explanation of his order in the U. S. Telegraph, by which it would appear it was his intention to be understood that no agents were to be concerned in contracts or to have any personal interest in the laborer's wages. This explanation is very grateful, and as we should think, not unnecessary; as we certainly should have understood the order as it seems generally to have been understood by the agents to whom it was addressed. We understand that the papers have been returned to Maj. Grant by the government, and that operations with a view to the removal of the rock will soon take place. This is all that is wanted.

For the statement of a mere fact, as we understood it on the best authority we could possibly obtain, we do not like very well to be charged, as the Telegraph has charged us, with "misrepresentations," nor are we willing to be accused, as the Patriot seem to accuse us, with "fabricating" a report, which was not fabricated by us, and giving it circulation first, when all our neighbors had done it before us.

We find, in looking over our exchange papers, little or no news of general interest to present our readers this week. From present appearances nothing of importance can be expected with much confidence before the season of mammoth pumpkins arrives. True, we hear that 300 persons somewhere in England, fell, some time ago, into a cellar, of whom thirty lost their lives; that a public dinner has been given to Mr. Green, late editor of the Boston Statesman, for which Mr. Finn furnished a finished song; that Capt. Blinn, of the ship Parthian, who carried out a batch of Missionaries to the Sandwich Islands from Boston last year, has got into a controversy in the papers, with the said Missionaries, in which Capt. B. charges them with wilful falsehood, insufferable pride, indolence, hypocrisy, &c.; that Thomas Filibrown, Jr. son of Hon. T. Filibrown, of Winthrop, in this State, has been removed from a clerkship in the Navy Department at Washington; that Col. Merrow has been appointed Post Master at Bowdoinham, vice Hon. S. Gardner, removed; that Gov. Houston, of Tennessee, resigned his office and went among the Cherokee Indians, on account of being displeased with his wife, &c. &c.; but such things are mere items on which the general reader will not feel himself very greatly concerned.

We must add, however, that the venerable JOHN JAY, formerly Chief Justice of the U. S., member of Congress, Foreign Minister, &c., died in New York on the 17th inst. aged 84. Mr. Jay was one of the fathers of the Revolution, the confidant of Washington, the able and faithful friend of his country.

Within the last week, apple trees hereabouts, have put forth their blossoms plentifully. The season appears promising. On Sunday last the thermometer in the shade stood nearly to 90°, and on Monday at 95°.

The Steam Boat Connecticut, Capt. Porter, came up the Kennebec as far as this village, on Tuesday last, and returned on Wednesday morning. The citizens of this village gave a supper to Capt. Porter, which was served up in Mr. Stevens' usually good style.

**Latest from England.**—By the packet ship Napoleon, Capt. Smith, which arrived yesterday, (May 22,) having left Liverpool on the 24th ult. we have received Liverpool papers to that date, and London to the 23d.—N. Y. Advertiser.

A Russian gentleman had just arrived at Dover, with despatches for the Russian Minister, the purports of which has not transpired. "It is rumored," says the Courier of the 22d, "that they have conveyed the ultimatum of the Russian Cabinet with respect to the war in the East—the final arrangement of the treaty of London having been confined to the French and British Negotiators, General Guilleminot and the Hon. Mr. Gordon."

The Courier confidently pronounces that the Sultan's character forbids the belief that he refuses all negotiation; and that the magnanimity of the Emperor of Russia would not allow him to propose the unreasonable terms attributed to him by late rumors. He seeks "neither for conquest nor dismemberment," but he will have the faith of treaties strictly observed. "Besides," says the editor, "the balance of power, now so well understood, requires that the territories of the Ottoman Empire shall not be diminished, beyond the deduction which must be made from them for the purpose of erecting Greece into an independent State."

The preparations on the part of Russia are said to be great beyond example, and the Sultan continues to evince the same active, enterprising, and indomitable spirit which has ever characterized him. The Pacha of Egypt has at length acceded to the pressing demands of the Sultan, and has agreed to send 12,000 men to the Danube, under the command of Mahmoud Pacha.

**Transylvania University burnt.** The following extract of a letter from Lexington, of the 10th inst. contains intelligence of a melancholy nature.

"The University took fire last night, and was entirely consumed. About half the books saved, except the law library, which suffered a total loss. There was an insurance on the property to the amount of \$10,000, and I have no doubt that a new building will be commenced without delay. There remains all the smaller buildings on the ground uninjured, sufficient for the purposes of education until a new one is erected on the site of the old. The servant employed by the Institution was engaged in the upper part of the building in blacking shoes, fell asleep, and it is supposed the fire was communicated from a candle he left burning. The roof was nearly all in flames before it was discovered."

**Gen. Lafayette.**—A letter was received by the Selectmen of this town on Thursday from the agent of Gen. Lafayette, in New York, mentioning the receipt of an order for a hoghead of earth from *Bunker-Hill Battle Ground*, to be placed over the body of Lafayette, at his decease. It is to be accompanied by a certificate, to be signed by three of the oldest veteran soldiers in the town, and shipped to Havre from New York or Boston.

A reply has been forwarded to the agent, that the request will be implicitly complied with by the authorities of town. The earth will be taken from near the spot where Gen. Warren fell; and the earth that drank the blood of Warren, will surround the body of Lafayette.

It has been thought that Gen. Lafayette, whose fondness of his adopted country is apparent in every act and every wish of his heart, would return and end his days with us. This question seems to be determined by the above circumstance.

**Bunker Hill Aurora.**—Religious Crowing.—Haskett, in his "Shakerism unveiled," informs us that some forty years ago, the Elders had a "gift" for the brethren to crow. In conformity with this gift, they all crowed very well, except a boy, who obstinately and wickedly declared he would not crow. "Do crow a little," said the pious grandmother "it won't do you any harm to crow." "I won't crow," returned the boy, "I am a rooster, and I won't crow." Nevertheless, by dint of perseverance the lad was compelled to enact the part of "chanticleer;" but the "gift" of crowing appears on the whole to have been rather unpopular, as we hear nothing of it in the Societies of the present day.—Berk. Amer.

## TO CORRESPONDENTS.

During the Editor's recent absence, several communications have been received, which shall receive due attention.

We concur in the opinion of our medical friend as to the wider range proper to be taken in his proposed Essays.

## DIED.

In Hampden, on the 20th inst., Mrs. FRANCES TYLER WESTWORTH, consort of Maj. Jesse Westworth, and daughter of Gen. Jeremiah Tierck, of H. in the 22d year of her age. In the death of this excellent woman, her husband has sustained the loss of one of the most faithful and affectionate of wives; her children are deprived of those inestimable blessings—maternal love, solicitude and care; her parents are called to mourn the sudden departure of a devoted and dutiful child; her brothers and sisters, of one of the best earthly companions and friends; and society have lost one of its brightest ornaments and most valuable members. Towards Mrs. W., nature had been liberal in her endowments. Possessing strong powers of mind, cultivated and refined by the best moral maxims and a good education, she was qualified to fill an honorable place in society. Her good sense and integrity, her mild, constant and amiable virtues, endeared her to all who knew her. Viewing with strong abhorrence whatever had even the appearance of duplicity or deception, it was her aim to ascertain truth and to practice what was right. In her religion (for she was a religious woman in the best sense of the word) she was not fond of speculations and polemical controversy. With her, religion was a principle of goodness abiding in the heart, and exerting a salutary influence over her actions. After attentively studying the sacred scriptures in course, with a sober and prayerful view to ascertain their true meaning, she became convinced of the truth of the Christian religion, and a sinner of the Almighty God. This doctrine she professed in life, and sustained her in the hour of death. Her recollection appeared to her, to use her own dying words, "like an ocean of love, without shore or bottom." Expressing the most entire willingness to commit her spirit to the disposal of her heavenly Father, trusting unreservedly in his goodness, and submitting cheerfully to his will; she breathed her last, surrounded by her friends, and the best blessings of heaven on her weeping friends, and expressing the hope that she should shortly meet with them again in a purer and a better world, she left a most amiable and gently tell asleep in Jesus. Her funeral was attended from the Universalist chapel, in Hampden, by a numerous assembly of sympathizing friends and neighbors on Saturday last. The religious exercises of the occasion were conducted by Dr. Frost and the Editor of this paper.—Sermon by the latter.

"Meek, modest, unobtrusive, mild, Her bosom pure, her heart sincere, Was affection's favorite child During her transient sojourn here."

In Canaan, 25th ult., Mr. Levi Tuttle, aged 39. His sickness, which was long and distressing, he bore with christian fortitude and resignation to the divine will; he retained his intellectual faculties to the last, and died fully persuaded of a glorious immortality for himself and all mankind through Jesus Christ the Mediator.

Waterville Watchman.

## MARINE JOURNAL.

## PORT OF GARDINER.

## ARRIVED

Schr. Henry, —, Portland.	May 21.
Schr. Diastania, Baker, Newport.	
Schr. Don Quixotte, Caldwell, Salem.	May 23.
Sloop. Rapid, Calif, Portland.	
Schr. D'Wolfe, Baker, Dennis.	May 24.
Schr. Pilot, Tibbels, Provincetown.	
Schr. Oaklands, Tarbox, Provincetown.	
Schr. Palestine, Lancaster, Boston.	
Sloop. Henrietta, Perry, Nantucket.	
Sloop. Olive-Branch, Perry, Sandwich.	
Sloop. William, Perry, Nantucket.	
Sloop. Nancy, Harris, Salem.	
Schr. Louisiana, McKenize, Essex.	May 25.
Schr. Catharine, Marston, Boston.	
Schr. Only-Daughter, Philbrook, Salem.	
Schr. Two-Friends, Nickerson, Dennis.	
Schr. Maine, Smith, Boston.	May 26.
Brig. Orion, Marston, Boston.	
Schr. Caroline, Sears, Sandwich.	
Schr. Gen. Jackson, Smith, Sag Harbor.	
Schr. Delight-in-Peace, Nickerson, Dennis.	
Steamer. Connecticut, Porter, Portland.	

## SAILED.

Schr. Thomas, Bourne, Falmouth.	May 22.
Schr. Charles, Lee, Boston.	
Schr. Brilliant, Butler, do.	
Schr. Pearl, Brown, do.	
Schr. Pioneer, Blanchard, Providence.	
Schr. Lady-Hope, Farris, Nantucket.	May 24.
Schr. Betsy-&-Folly, Baker, New-Bedford.	
Schr. Henry, Johnson, Portland.	
Schr. John, Groves, Fall River.	
Steamer. Connecticut, Porter, Boston.	

## COPARTNERSHIP FORMED.

THE Subscribers would inform the public, that they have recently purchased the ESTABLISHMENT formerly occupied by CALVIN WING, Machinist & Brass Founder, where they will carry on the above business in all its various branches, under the firm of

## PERKINS, NOYES, &amp; CO.

They will keep on hand ready for delivery at very short notice,

## CARDING MACHINES &amp; PICKERS;

## SHEARING &amp; KNAPPING

## MACHINES;

## PAPER MILL, GRIST MILL, OIL MILL,

## CLOTHIERS, and all other kinds of

## SCREWS.

Which will be furnished as low as can be had in New England. Also—Any kind of Iron Turning, of any size or dimensions done at short notice.

They having had a number of years experience in the above business, and having also engaged some of the first rate workmen, they feel confident that they shall be able to give general satisfaction to those who may favor them with their custom.

## WM. C. PERKINS,

## JOSIAH NOYES,

## MANTHANO NOYES,

## CALEB B. BURNAP.

Gardiner, May 20, 1829. 6m.

The Publishers of the Portland Advertiser and Bangor Register are requested to insert the above notice six months, and forward their bills to this office.

## SALE AT AUCTION.

WILL be sold at Public Auction at J. R. PALMER'S Hotel, in Augusta, on Thursday the 4th day of June next, at 11 o'clock, forenoon, the old Court House together with the Land connected with it.

Conditions made known at the time and place of sale. JAMES COCHRAN. Augusta, May 14, 1829.

## THREE COLTS STRAYED.

STRAYED from the Subscribers in Albion, on the 9th of May, three COLTS; two of which are mares, one two and the other one year old, both of a dark color—chestnut or brown. The other is a horse colt, of a red color, dark mane and tail, a star in his forehead, one white hind foot, and two years old. All of the above colts are trotters, and called likely. Whoever will give information where they may be found shall be reasonable rewarded.

## SAMUEL SIBLEY.

## JOHN FRENCH.

Albion, May 22, 1829.

## LOST.

A NOTE signed by HENRY M'CAUSLAND, for \$20 00, and dated June 22, 1826. B. BABE. May 25, 1829.

## CAUTION.

THE Public are hereby cautioned against purchasing three several notes of hand given by the subscriber, to Moses Merrill, of Minot, in the County of Cumberland, of the following description, viz. all of them dated February 24th, 1823, payable in one, two, and three years, in stock or produce without interest;—one for the sum of sixteen dollars, one for the sum of fifteen dollars & fifty cts., and the third for the sum of sixteen dollars. The said notes were obtained from me, in a fraudulent manner, and I am determined not to pay any part of them.

## WILLIAM B. MERRILL.

Minot, May 6, 1829.

## NEW TESTAMENT LEXICON.

JUST received and for sale by P. SHELTON, a GREEK LEXICON, adapted to the New Testament, with English Definitions, by Rev. S. C. LOVELAND, price \$1 25. "The design of this work," says the author, "is to facilitate the study of the New Testament in its original language, and to render it more accessible to my fellow citizens. It presents them the explanation of those words that speak the treasures of divine inspiration, in their native tongue."

Gardiner, April 23.

## SMITH'S NEW ARITHMETIC.

JUST published, the third edition of Smith's Practical and Mental Arithmetic, new edition, with very great improvements, and accompanied by CUBIC BLOCKS, for the illustration of the Cube Root. This work now forms a complete system, and may safely be pronounced superior to any work of the kind ever before published, for common schools. It is, besides, the cheapest work of the kind published.

For sale by P. SHELTON

6w

16

## MR. DODS' SERMON.

JUST RECEIVED, and for sale at this Office, and by the Editor in Augusta, A Sermon delivered in the Court-House, Bangor, Wednesday evening, Feb. 25, 1829, by Rev. John B. Dods, Pastor of the Universalist Church and Societies in Union and Thomaston. Second edition. Text, Matt. xxvii. 50. Price 12 1-2 cts.

## BALLOU'S

## HISTORY OF UNIVERSALISM.

JUST received, and for sale by P. SHELTON, in Gardiner, and Wm. A. DREW, in Augusta, the Ancient History of Universalism, from the time of the Apostles, to its condemnation in the fifth general council, A. D. 553. With an appendix, tracing the doctrine down to the era of the Reformation—by Hosea Ballou, 2d. Price—bound in sheep \$1 20 cts.

Gardiner, May 1.

## SPRING GOODS.

THE Subscribers have just received a complete assortment of

## SPRING GOODS,

Consisting of CALICOES of the newest patterns—CAMBRICKS—MUSLINS—SILKS—BROAD CLOTHS—KERSIMERS—GLENNIES, &c. &c., which in addition to their former stock, comprises as complete assortment as can be found in the State.

ALSO—

**W. I. GOODS & GROCERIES;**  
**CROCKERY & GLASSWARE,**  
**DRUGS & MEDICINES,**  
**PAINTS, OILS, AND DYE-STUFFS;**

All of which will be sold at a very low advance for CASH or approved credit.

They have also on hand, for sale, a quantity of good THOMASTON LIME, which will be sold low for Cash.

SHAW & PERKINS.

Gardiner, April 24, 1829.

## SABBATH SCHOOL PSALMODY.

JUST received and for sale by P. Sheldon, Sabbath School Psalmody, by E. Barrett. Recommended by Rev. Messrs. J. M. Whitton, Ebenezer Colman, John H. Church, N. W. Williams, Wm. Jenks, John Codman, Warren Fay, Howard Malcom and Artemas Bullard, Secretary of the Massachusetts S. S. Union.

Gardiner, April 10.

## A LETTER TO DR. BEECHER.

FOR sale at the Gardiner Bookstore, "A Letter to the Rev. Dr. Beecher, Boston; By WALTER BALFOUR." In reply to a Lecture preached in the Vestry of the Hanover street Church, by Dr. B. on the parable of the rich man and Lazarus. 36 pages. Price 10 cts.

## COMMISSIONER'S NOTICE.

NOTICE is hereby given to the creditors of ELIPHALET PRAY, late of Gardiner, deceased, that they are allowed by order of the Judge of Probate, three months additional from the 13th of April instant, to exhibit and prove their claims against said estate.

M. SPRINGER, Jr. Comm'r.

E. MOORE.

## INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure Houses, Stores, Mills, &c., against loss or damage by Fire. E. F. DEANE. Gardiner, Nov. 21, 1828.

of religion which will not do to practice upon; and what parent would reduce to practice your system in the government of his family?

The doctrine of infant damnation was formerly advocated by many of your sect, but they have abandoned it as being intolerable; and no person I presume can approach the cradle of sleeping innocence without thinking that "Of such is the kingdom of heaven!" That heart must have been callous indeed, who could stand before a mother, whose heart was bleeding from every pore at the loss of her tender offspring, and tell her that her child was to experience nothing but

"Eternal plagues and heavy chains, Tormenting racks and fiery coals."

and that as long as God has existence!

He must have forgotten the mother who watched over his infant years, who nourished him by the tide of life which flowed through her generous veins, and who moved around him with breathless steps lest she should break his slumbers. He who could forget all this maternal care is not a man but a monster.

I intend hereafter to explain many passages which you intimate as inimical to my belief, and will with pleasure render you all the assistance in my power in obtaining that wisdom "that is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy;" and may your days flow on in the calm and serene manner which ever characterizes the conduct of conscious rectitude and pure integrity; and when death the fatal executioner of all human beings, shall call you to enter an untried scene of existence, may you leave it in the full belief of the efficacy of the Saviour's redemption of all mankind, and "fall quietly asleep in Jesus."

Yours, affectionately,

N. C. F.

[For the Christian Intelligencer.]

## REPLY TO FRANKFORT.

MR. EDITOR.—Really, your correspondent, "Frankfort," has volunteered in Mr. Balfour's defence with great earnestness & zeal, and with no small degree of wit and satire. But would it not have been as well had he left Mr. B. to make his own defence and explanations, especially, since he acknowledges himself of "limited personal acquaintance in the order of Universalists?" However, as he has enlisted in good earnest, and attributes to me misrepresentation, &c. it seems necessary to give him a passing notice.

And does Frankfort really think that he can convince the readers of Mr. Balfour's Letter, that he did not mean to say, that but few modern Universalists believe in future punishment? Let any man of common discernment and candor, read the paragraph over again, and then judge of its import. "You (Dr. Beecher,) might have spared your labor in refuting the opinion, that sinners are reformed in hell and fitted for heaven, for very few Universalists now hold such an opinion; most of them deny that hell exists in a future state, or that the bible teaches it. In future, therefore, you may make all your exertions to bear on proving the existence of your hell. Reformation in hell, sir, is not so extensively believed among them (the Universalists) as is infant damnation among your order." Here Mr. Balfour represents\* that there is a change in the opinion of Universalists; formerly they believed in redemption from hell, now they do not. Frankfort would have us believe, that Mr. Balfour caly meant Dr. Beecher's hell; which is endless torments! And did former Universalists believe in a redemption from this hell? It would seem so, according to Frankfort's construction of Mr. Balfour's language. Indeed, they must have been strange Universalists, and no wonder they should have had a change in their order.

But I need not waste time, for every person must perceive, that the change of opinion among Universalists, is from a belief in a future punishment to a denial of it, and not from Dr. Beecher's hell. If this was not Mr. Balfour's meaning, I should be happy to be informed of my mistake. If Frankfort will let Mr. B. make his own explanation I shall be satisfied.

Frankfort has done me injustice, in representing that I had signified that Mr. Balfour "knew but little or nothing." All the ignorance I imputed to him, was relating to the state of opinion in our order generally. It is well known to those who are acquainted with Mr. Balfour, that he has had but a "limited personal acquaintance with the order of Universalists;" and this is probably the main reason why he made such a gross mistake in stating their present opinion.

Notwithstanding Frankfort's unjust severity and satire upon me, I am happy to add his personal tribute to the truth of my statement, viz.—that there is an equal number of our order who believe in a future disciplinary punishment. And when he shall learn that I have not misrepresented Mr. Balfour's statement, he will doubtless address me more mildly.

## A Preacher of Universal Salvation.

\* See the connexion in Mr. Balfour's Letters.

**Scolding.**—I never knew a scolding person that was able to govern a family.—What makes people scold? Because they cannot govern themselves. How then can they govern others? Those who govern well are generally calm! They are prompt and resolute, but steady and mild.



## POETRY.

[Original.]

## TO A FRIEND.

We're met again—around thy brow,  
A laurel is entwined;  
Those gentle looks bespeak that thou,  
To virtue art inclined.

We're met again—and on thy cheek,  
A smile of innocence is seen;  
Thy purity it clearly speaks,  
And of a soul serene.

We're met again—the rosy glow,  
Of health around thee smiles;  
No tears of grief or sorrow flows,  
By treachery's artful wiles.

We're met again—those blushes tell,  
The virtues of thy mind;  
And when again we bid farewell,  
Those emblems still be thine.

We're met again—thou art the same,  
I read it in that gentle air;  
As when in vernal prime you came,  
To breathe the consecrating prayer.

We're met again—affections chart,  
Shall guide us while we're here;  
And when at last we're called to part,  
We'll shed a friendly tear.

N. C. F.

[Selected.]

## SPRING.

Spring, where are you tarrying now?  
Why are you so long unmet?  
Winter went a month ago,  
When the snow began to melt.

I am coming, little maiden,  
With the pleasant sunshine laden;  
With the honey for the bee,  
With the blossom for the tree,  
With the flower and with the leaf;  
Till I come the time is brief.

I am coming, I am coming!  
Hark! the little bee is humming;  
See, the lark is soaring high  
In the bright and sunny sky;  
And the gnats are on the wing—  
Little maiden—now is Spring!

See, the yellow catkins cover  
All the slender willows over;  
And on mossy banks so green  
Starlike primroses are seen;  
And their clustering leaves below  
White and purple violets blow.

Hark! the little lambs are bleating;  
And the cawing crows are meeting  
In the elms, a noisy crew;  
And all birds are singing loud;  
And the first white butterfly  
In the sun goes fluttering by.

Little maiden look around thee!  
Green and flow'ry fields surround thee,  
Every little stream is bright;  
All the orchard trees are white;  
And each small nest waiting soon  
Has for thee sweet flower or fruit.

Turn thy eyes to earth and heaven!  
God for thee the Spring has given;  
Taught the birds their melodies;  
Cloth'd the earth and cleared the skies,  
For thy pleasures or thy food—  
Pour thy soul in gratitude!  
So may'st thou and blessings dwell;  
Little maiden, fare thee well!

## MISCELLANY.

ADDRESS OF THE SOUL TO THE BODY,  
ON THEIR SEPARATION AT DEATH.

Body, farewell! Go, take thy long, long  
sleep in thy kindred earth! Thou hast done  
me many and great services. Through  
thy eyes, I beheld the glories of creation;  
of the heavens above, which proclaim the  
glory of their maker, and of the earth,  
whose beauty in all the diversified scenery  
of land and water, hill and dale, with all  
the endless variety of creatures, animate  
and inanimate, show forth the wisdom,  
power and goodness of the Lord.—  
By them I was enabled to read the word  
of God, the great character of our salvation.  
Through them, mind communicated  
with mind, in griefs and joys, without  
the intervention of words.

Through thy ears I have been delighted  
with the harmony of sound, the melody  
of the human voice, and the sweet notes  
of the woodland songsters. By thee I  
heard the joyful tidings of salvation by a  
crucified Saviour, and enjoyed the society  
of Christians and other friends.

By my union with thee, I have been  
regaled with the fragrance of the rose and  
violet.

By thy tongue, which was thy glory, I  
have been enabled to communicate my  
thoughts to my fellow men, and to show  
forth the praises of the Most High.

Through thy means, I have transported  
myself from place to place, and hereby  
multiplied the enjoyments of social life.

Whilst I acknowledge my obligations to  
thee, I must at parting remind thee of the  
injuries I have sustained by thy means.  
Thy eyes, which were given for the glory  
of God and thy comfort and enjoyment,  
have been an inlet to much evil. What  
crowds of temptation have assailed me  
through thy neglect in not keeping a strict  
watch at thy principle gate. How often  
hast thou overlooked the handy work of  
Jehovah, or gazed on the wonders of crea-  
tion unconscious of Him who gave the  
sun to rule the day, and the moon and  
stars to rule the night. How often hast  
thou gone after forbidden objects, and  
thereby brought guilt and darkness upon  
me.

Thy ears, which should have been en-  
lightened only with truth, have often lis-  
tened to the voice of the flatterer, and to  
the whisper of the slanderer.

Thy tongue which should have been  
guided by the law of love, has been often  
like the piercing of a sword, thy speech  
has often been destitute of Christian sim-  
plicity, and out of thy mouth hath come  
forth blessing and cursing.

How much of my precious time has  
been occupied in sleep, and in providing  
for thy wants—how importunate hast thou  
been for the indulgence of thy animal crav-  
ings. These have too often unfitted me  
for higher and nobler exercises.

Thankful indeed would I be, that by  
the pain and sickness, I have been taught  
patience and resignation to the will of God,  
and a daily sense of my absolute depend-  
ence on him for every thing.

We have travelled together for more  
than three score and ten years, our union  
has been close and intimate, goodness and  
mercy have followed us all the way. Yet  
I cannot help feeling much at the thought  
of parting; but the prospect of being again  
united when the voice of the archangel and  
the trump of God shall awake the dead,  
cheers me. Then shall we meet in far  
different circumstances. Thou wilt soon  
be committed to dust a mass of corruption  
—then shalt thou be raised in corruption;  
now in dishonor—then in glory—now in  
weakness—then in power—now a natu-  
ral body—then a spiritual body, like to  
the glorified body of the adorable Saviour.

How glorious the change! No more sin,  
nor sickness, nor sorrow—no more con-  
sumption of time in sleep, for there shall  
be no night there; nor in providing for thy  
wants; for the Lamb who is in the midst  
of the Throne, shall lead us to living foun-  
tains of water, and God shall wipe away  
all tears from our eyes.

[From the Boston Courier.]

## THE SPIRIT OF CHRISTIANITY.

The following is an extract from a speech  
made recently at Edinburgh, by the Rev.  
Dr. Chalmers, at a meeting in favor of Catho-  
lic emancipation. It abounds in just and  
generous sentiments, and is recommended to  
the careful consideration of all who call  
themselves Christians.

"How comes it to pass that Protestant-  
ism achieved such a triumph, and made  
such progress, when it had pains and pen-  
alties to fight against; and how comes it  
that its progress was arrested from the mo-  
ment it laid on those pains and penalties  
in turn. What have all the enactments of  
the statute-book done for the cause of Pro-  
testantism in Ireland? And how comes it  
to pass that single-handed truth walked  
through the land with the might and power  
of a conqueror; and no sooner was she  
propped up by the authority of the state;  
no sooner was the armour of intolerance  
given her, than her brilliant career of vic-  
tory was forever ended. When she took  
up the carnal and laid down the spiritual  
weapon, her strength went out of her; she  
was struck with impotency. In giving up  
the warfare of principle for the warfare of  
politics, she lost her power. To gentle-  
men opposed to these concessions who  
were profound in the deeds and documents  
of history, she has nothing to offer half so  
instructive as the living history now be-  
fore us. With pains and penalties against  
it, the cause of the Reformation has done  
every thing in Britain. With pains and  
penalties in its favor, it has confessedly  
done nothing or worse than nothing in Ire-  
land. The question does not require the  
evidence of history for its elucidation.—  
There shines upon it an immediate light  
from the known laws and principles of hu-  
man nature. When truth and falsehood  
enter into collision upon equal terms, and  
with their own appropriate weapons, the  
result is inevitable—'Magna est veritas  
et prevalebit.' But when to strengthen  
the cause of truth, we put the forces of  
the statute-book under her command, there  
instantly starts up on the side of falsehood  
an auxiliary far more formidable. I know  
that those disabilities are only meant to  
serve as a barrier of defence for Protest-  
antism against the encroachment of Popery.  
But they have only proved a barrier  
of defence for Popery against the en-  
croachments of Protestantism. They had  
drawn a line of circumvallation around the  
strong holds of Protestant faith, and they  
have been in effect a line of circumvallation  
around the strongholds of the Catholic  
faith. It was to force this now diffi-  
cult and almost inaccessible stronghold  
that I want the wall of separation taken  
down. I trust to the combined force of  
truth and charity, and because I believe  
it to be omnipotent."

[From the Boston Statesman.]

## SATURDAY EVENING.

This important period is a season for  
thought, and emendatory reflection. The  
turmoil and bustle of the week; the toils  
and cares of business, are brought to a  
pause. The mind is released, as it were,  
from its strong and tiring hold upon the  
world, and has a season to look within it-  
self, arrange its disordered garniture, and  
stretch itself in nourishing repose. The  
cares of the world are seen as from a dis-  
tance, and the mind pleases itself with  
the comfortable anticipation of a brief retire-  
ment.

We may reflect that in the week that is  
gone—the week that has past with the re-  
turnless ages of the flood, whether we have  
done those things which we ought to have  
done; whether we have not left undone  
those things which, to have done would  
have brought us a store of pleasant  
thoughts, the approbation of conscience,  
and the gratitude of the sons of men. We  
may reflect that so many times have we  
seen the sun come from his habitation of  
clouds, go through all the latitude of the  
world above, and sink away, peacefully,  
and smiling with the consciousness of hav-  
ing done his perfect work, into the west-  
ern seas. We may have seen sorrow, and  
want, and misery—and have we believed  
it? Have we opened our store, that 'rivers  
of oil' might flow into the mourning  
hearts of those who are quailing beneath  
the blanch of misfortune? Have we lifted  
our hand, knowing that a scanty exer-  
tion, scanty on our part, might prove a pow-

erful aid to the sorrowing? Have we  
moved one step from our pathway of pleas-  
ure that those who were feeble might walk  
therein? If we have—then may we take  
all these things into the good account, and  
deem that we have not lived in vain.—  
And to attain this blessed approbation of  
conscience should be the incessant aim of  
our lives. One evening of inward peace  
is worth ages of guilt and conflict. We  
may awaken the admiration, and excite  
the envy of a short sighted world, and  
amid the dim of popular glory, awhile for-  
get that we are still under the reign of  
that inward monitor, which ceases its in-  
fluence but with death. We may in the  
way atmosphere of business awhile forget  
our misdeeds, and the wrongs and ills we  
may have inflicted; but they will return at  
a time like this. We are constrained to  
put away thoughts of the world; and to  
the vacancy, conscience, like a stern friend  
will come in. The deeds of a week are  
written, either in sunlight or blood around  
the habitation of the soul; and as the good  
or bad preponderate, so are our emotions.  
If there is a balance of good, sufficient to  
throw a hiding gleam over those failings  
which are almost necessarily incident to  
us as mortals, then indeed may we enjoy  
that rich and nourishing calm, which in-  
cites the spirit to a continuance in the path  
of virtue; and slumber in a 'peace that  
passeth all understanding.' MONITOR.

## STATE OF MAINE.

Resolve to prevent depredations on the Pub-  
lic Lands.

Resolved, That the Land Agent of this  
State, in conjunction with such person as  
may be authorized by the Commonwealth of  
Massachusetts, be empowered to take mea-  
sures to ascertain the extent of depredations  
which have been or may be committed upon  
the Public Lands belonging to this State and  
said Commonwealth jointly and respectively,  
which lie west of the boundary line between  
this State and the Province of New Brun-  
swick, as heretofore recognized by this State,  
and east of Penobscot River and north of the  
line running due west from the Monument;  
and to commence any actions or prosecutions  
necessary to bring the offenders to justice.  
And if no person shall be authorized by the  
Commonwealth of Massachusetts for the ab-  
ove-mentioned purpose, the Governor may,  
if in his opinion the good of the State re-  
quires it, authorize the said Land Agent,  
without such conjunction to proceed to do  
and perform all the acts aforesaid in relation  
to the prosecution of persons who have com-  
mitted, or may hereafter commit trespasses  
on the lands belonging to this State and lying  
within the territory above described.

Resolved, That the Land Agent and his  
assistants, by him authorized in writing are  
hereby severally empowered to serve any  
precepts on trespassers upon the territory  
above described, wherein this State and said  
Commonwealth or either of them may be  
parties.

[Approved by the Governor, March 3, 1829.]

## PROSPECTUS

TO THE SECOND VOLUME OF  
THE CLARION.

ENCOURAGED by the increasing pat-  
ronage of this paper, and the hope that  
it will not be diminished; the proprietor has  
thought proper to continue its publication.  
The first number of the second volume will  
be issued on Saturday the 6th of June. The  
following is a brief outline of the future char-  
acter of the publication.

1st. A portion of it will be devoted to Re-  
views, Criticisms, and Literary Notices of new  
works as they come to hand. The govern-  
ing principle in this department will be an  
impartial freedom of opinion.

2d. Another part of the paper will be oc-  
cupied by such well-written Essays, on vari-  
ous subjects, as may have a tendency to  
convey useful instruction.

3d. Tales, either founded on fact or the  
production of the imagination, in which the  
incidents of life are truly portrayed, and les-  
sons of virtue carefully inculcated, will also  
occupy a suitable portion.

4th. Poetry, which, in the words of a fa-  
vored child of song, "lifts the mind into a  
purer element and breathes into it more pro-  
found, exalted, and generous emotions," will  
find a conspicuous place in its columns.

5th. Miscellaneous compositions, other than  
what is above concluded, will be interspersed  
throughout the paper in order to make an  
agreeable variety.

Such is a synopsis of the the general con-  
tents of "THE CLARION." No great promises  
will be made—of proffered assistance—of  
selections from the writings of particular  
writers of eminence—nothing of the kind.  
In the absence of good original articles, a  
great field is open for selections.

TERMS.—THE CLARION will be pub-  
lished every other Saturday, at \$1.50 per  
year, payable in advance.

Any person, who will procure seven  
subscribers and remit the sum \$10 to the sub-  
scriber, shall receive a copy gratis, and for a  
larger number in proportion.

Our friends, and those favorable to the  
publication, will do us a kindness by forward-  
ing their names, if possible, previous to that  
time. Any exertions on the part of publish-  
ers, postmasters, or individual subscribers,  
will be thankfully acknowledged.

GILMAN MERRILL.

Bangor, April 25th, 1828.

## HUDSON vs BALFOUR.

THE Subscriber has received a supply of  
Mr. Hudson's Reply to Mr. Balfour,—  
price, in boards 50 cts. bound, 62 1-2, which  
he will dispose of to purchasers by order or  
otherwise. The work is an able vindication  
of the immortality of the soul and a future,  
limited retribution, and ought to be read by  
Christians generally, especially Universalists.  
The nature and circumstances of this pub-  
lication are such, that interested persons may  
give different representations of its merits;  
but the surest test is for every one to read  
and judge for himself.

Orders by mail or otherwise, directed to  
the subscriber, in Saco, (Me.) shall receive  
punctual attention, JACOB WOOD.  
Saco, March 6, 1829.

## CHEMICAL EMBROCATION,

OR

WHITWELL'S ORIGINAL OPODELDOC,  
FOR Bruises, Sprains, Rheumatism,  
Cramp, Numbness, Stiffness of the  
Neck or Limbs, Chilblains, Chapped Hands,  
Stings of Insects, Vegetable Poisons, or any  
external injury. Recommended by one of  
the first Physicians in the United States,  
whose certificate, as well as those of nume-  
rous respectable individuals, accompany each  
bottle.

## CAUTION.

It is greatly to be deplored, that as soon as  
any important improvement or discovery is  
made in Medicine, the community must be  
cheated, and the inventor, in a degree, de-  
prived of his just reward, by a host of servile  
imitators, (instigated by envy and self inter-  
est,) imposing their spurious compounds on  
the public, as a substitute for the genuine ar-  
ticle, thereby tending to bring such improve-  
ments into disrepute, and even utter con-  
tempt. Such instances are so numerous, that  
it is judged by many that all deviations from  
the common course are unimportant, unless  
followed by a train of imitations, counterfeit-  
ers and impostors. Therefore be sure that  
you receive Whitwell's Opoodeldoc, or you  
may be most wretchedly imposed upon.—  
Price 37 1-2 cents.

Volatile Aromatic Snuff—For many  
years celebrated in cases of catarrh, head  
ache, dizziness, dimness of eye sight, drow-  
siness, lowness of spirits, hypochondria, ner-  
vous weakness, &c.—it is most fragrant and  
grateful to the smell, being mostly composed  
of roots and aromatic herbs. It is absolute-  
ly necessary for all those who watch with or  
visit the sick. Price 50 cents and 25 cents.

Whitwell's Bitters—A most efficacious  
and wonderful cordial medicine, for dyspep-  
sia, jaundice, sickness of the stomach, flatu-  
lence, want of appetite, &c. They give a  
tone to the solids, enrich the blood and in-  
vigorize the whole system. No tavern should  
be without them. Price 12 1-2 cents a pa-  
per. JARVIS' Biliary Pills are highly im-  
portant in all the above complaints, and  
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1y-29

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obstructions of every kind by dissolving and  
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time of the day, without regard to diet or  
hindrance of business. Their operation is  
gentle and effectual, that by experience they  
are found to excel any other physic hereto-  
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Certificate from the Hon. P. Allen.  
MR. DANIELL—Sir: Having made use of  
various kinds of Pills in my family, I hesi-  
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the best family medicine I have ever used.—  
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A fresh supply just received and for sale  
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March 3, 1829. copy—11.

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Price 75 cents each.

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## NEW-ENGLAND

FARMERS' & MECHANICS' JOURNAL.  
THE work will contain 32 pages, and be  
divided into the following departments,  
viz.: A Mechanical—Agricultural—a de-  
partment of Husbandry, and a department  
of Natural History.

The Mechanical Department shall compre-  
hend from ten to twelve pages, which shall  
be filled with communications and selections  
from whatever may contain matter interest-  
ing to the mechanic, &c. It shall, as often  
as it is necessary, be accompanied by a Plate  
or Drawing of some recently invented ma-  
chine.

The Agricultural Department shall compre-  
hend at least twelve pages, which shall be  
filled with communications, selections or  
original matter, relative to the cultivation of  
of the soil, subjects of rural economy, gar-  
dening, &c. &c.

The Department of Husbandry shall com-  
prehend at least four pages, which shall con-  
tain information relative to the anatomy, dis-  
eases, varieties, management, &c. of domes-  
ticated animals, and shall always be accompa-  
nied with a Plate illustrating the subject treated  
of.

The Department of Natural History shall  
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graving of some bird, quadruped, insect, plant,  
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The Editor would beg leave to ask the  
Farmers and Mechanics of Maine, if they  
will not support one periodical devoted exclu-  
sively and particularly to their interests.—  
One work, that shall be a medium through  
which they can instruct each other, by com-  
munications of the results of their observa-  
tions and experiments? One paper, which  
shall treat of subjects of the first importance  
to them in their daily occupations, unmingled  
and unpolled with political strife or sectarian  
zeal? Or will they depend upon men and  
presses without the State for these things,  
and never lift up their own voices, or express  
their own thoughts, in their own territory.

Maine has slumbered long enough. It is  
time that she be roused from her lethargy,  
and that her voice be heard among her sister  
States.—That her hills and her mountains be  
explored.—Her resources and her powers de-  
veloped.—And that not only herself, but oth-  
ers should know her strength. In what bet-  
ter way can this be done than by exciting  
inquiry and a spirit of research among her  
operative and productive classes of men?  
And in what better way can the good results  
of this inquiry and research be known and  
felt, than by a mutual and friendly inter-  
change of sentiment through the medium of  
the press?

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and to afford the public a medium for this  
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Gardiner, Me. March, 1829.

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sertions in their respective papers, will confer a  
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